Mr. Thanu Pillai.—I beg to move that the Bill as amended be passed and that it come into force on the 1st Chingom 1077.

Seconded by Mr. Kochukrishna Marar.

The motion was put and agreed to.

TOBACCO REGULATION AMENDMENT BILL.

Mr. Thanu Pillai.—In regard to this Bill, I have only a formal proposition to make. It has been already considered by the Council and awaits final passing. I beg, therefore, to propose that it be passed. It will take effect, under the General Clauses Regulation, from the date of publication in the Gazette.

Seconded by Mr. Sivasubramonia Pillai.

The motion was put and agreed to.

HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS BILL.

Mr. Nagam Aiya.—The third stage, Sir, of my Bill having been now reached, I will, with your permission, make a few observations before asking the Council to affirm its principle. It will not be denied that the public have had the fullest notice of the Bill and have had the amplest opportunities of understanding its scope and provisions. Local opinion has been sought on the measure to the fullest extent possible, and those who have not favored us with their views until now, are not likely to do so under any circumstances; and with your permission, Sir, the opinions of eminent authorities outside Travancore were also sought and secured, and I take this opportunity of thanking those gentlemen who, although outside the sphere of our influence and totally unconnected with our labors, have yet sacrificed time and trouble in our behalf and in what they consider the cause of sound and beneficial legislation in Travancore. The opinions so collected are extremely encouraging, and, so far as the principle of the Bill is concerned, may be said to be practically unanimous. These opinions will be briefly referred to.

I will first deal with the vernacular opinions or those submitted in Malayalam, the English language being entirely unknown to the signatories There are 39 such papers in all (opinions and petitions included) received on the Bill after it was introduced into the Council 7 months ago. Of these 39 papers, 31 are in favor and the remaining 8 may be said to oppose it. The letter of the Edappalli Chief which is included in the above 39, merely prays that the temples in his Yedavagai or estate may not be brought under the Bill. Two petitions, included in the above said 39 papers, pray for more time being given for consideration of the Bill. Of the 8 dissentients, 4 are petitions from Malayala Brahmin jenmis, 1 is from the Ambalavasis of Thazhakkara in Mavelikara, 2 are opinions of individual jenmis and 1 is from a Nair Vakil of the High Court who at first seemed to be very much taken up with the intended legislation, but who has, under wiser counsels perhaps, since recanted. Excluding this *Judas Iscariot* from our consideration, there are 7 papers which I have carefully scrutinised. The Council will not expect these innocent Namboories to draw a fine line of distinction between the principle of a Bill and its provisions. That is a distinction known only to the learned few.

One of these 7 papers said to proceed from a Nambooripad says, that as Government already possesses the power to assume any Hindu Religious or Charitable Endowment, no special law is needed; that if Government takes power under the law to assume any Hindu endowment, they should similarly take power to assume other non-Hindu endowments as well; that the *acharoms* of the people as a whole require modification and improvement in several particulars; and that the condition of some mis-managed endowments will not justify Government to take power to assume any endowment.

Another paper proceeding from a Potti of Vembayom urges that many temples assumed by Government since 980 M. E. are not themselves well-managed; that the Bill contemplates only the protection of temples now being well-managed; that the present non-Sircar temples, having been declared independent of Government when the other temples were taken, should be allowed to continue as such;

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